4. Al-Quddus
(The Holy, The Pure)

"When the heart is purified of all that is other than Allah, only then does it become a worthy dwelling place for divine inspiration."

- Bayazid Bistami (804-874 CE)
Source: Recorded in al-Sulami's "Tabaqat al-Sufiyya"

If recited excessively, Allah will cure the reciter from all spiritual sicknesses, Insha Allah - Al Hisnul Hasin

BI'ISMIHI TA'AALA

Asmaa ul Husna

—

The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

AL-QUDDOOS ﷻ (THE BEING PURE OF EVERY FAULT ﷻ)

This name is derived from the root word 'quds' which means purity. Ibnul Arabi writes, "Allaah ﷻ being characterized with this quality demands the following:

1.) Pure from having any partners.
2.) Pure from having any equals.
3.) Pure from having any opposite.
4.) Pure from having children.
5.) Pure from what we imagine Him to be.
6.) Pure from being confined to space or time.
7.) Pure from being seen completely by the eyes.
8.) Pure from being in need of the creation.
9.) He purifies the rest of creation.
10.) The benefit of this name is that Allaah ﷻ has perfection in every quality, since it is impossible for there to be any deficiency in any of His qualities.

Ibn Katheer ﷺ states, "Al Quddoos ﷻ is that Being free from weakness, characterized with qualities of perfection."

(اَلْقُدُّوْسُ) اَيْ اَلْمُنَزَّه عَنِ النَّقَائِصِ، اَلْمَوْصُوْفُ بِصِفَاتِ الْكَمَالِ

This Being is free from every form of partners. He ﷻ is pure from all those things which people ascribe to His Being and qualities. No matter how noble and lofty any of the creation are, can never partner Him in any way whatsoever. He ﷻ is far above all faults, weaknesses, and limitations. There is no possibility that any weakness or fault can ever occur in His ﷻ Being in the future.

Imam Ghazaali ﷺ states,

(اَلْقُدُّوْسُ) اَيْ اَلْمُنَزَّه عَنْ كُلِّ وَصْفٍ مِنْ أَوْصَافِ الْكَمَالِ الَّذِي يَظُنُّه أَكْثَرُ الْخَلْقِ كَمَالاً

Quddoos is that Being free from every quality of perfection which the creation regard as perfect.

This is because man, in his limited understanding, judges Allaah ﷻ's perfect qualities according to his limited and defective qualities. For example, man thinks of his qualities of hearing, seeing, knowledge and power and thereafter uses these qualities to understand the qualities of Allaah ﷻ. He feels that Allaah ﷻ is free from ignorance, which is the opposite of knowledge; and free from weakness which is the opposite of power; whereas the quality of knowledge and power of Allaah ﷻ is far above what man can fathom.

Imaam Ghazaali ؒ does not take the meaning that Allaah ﷻ is free from weakness and faults, because this is a type of disrespect to His great Being. For example, if a person says, "The king is not a weaver and a barber." To speak in such a manner, when being in the court of a high-ranking personality, is regarded as disrespect. Some elders have stated, "This view of Imaam Ghazaali is extremely valuable and weighty. Only the people of internal purity will be able to understand his statement properly. Respect is the staircase to all progress."